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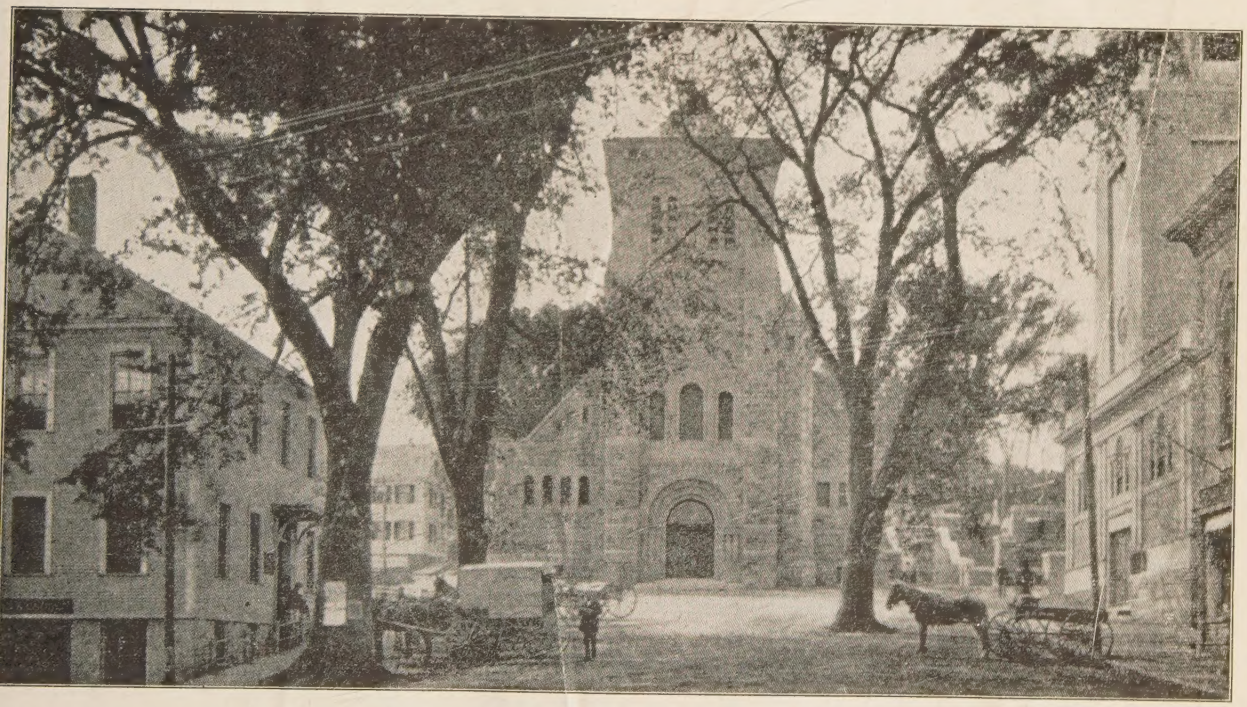
Religion Motivates All Thanksgiving



The Square At Plymouth, Massachusetts Where The Festivities Of Thanksgiving Day Take Place Each Year.

NOVEMBER 17, 1948

FROM COVER TO COVER

TEACHING AND THE ATOM, an address made by David E. Lilienthal, chairman of the United States Atomic Energy Commission, before a general session at the annual convention of the Iowa State Education Association, Des Moines, Iowa, on Nov. 4th. ..... Page 1083

HE TOOK IT UPON HIMSELF, a sermon by the Rev. Dr. Harold W. Ruopp, preached at Hennepin Avenue Methodist Church, Minneapolis, Minn., on Oct. 10th. ..... Page 1088

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READERS WRITE

Admit The Latvians

Compliments on the editorial in the Oct. 27th issue of "Latvian Pilgrims of 1948." Wherever possible, we must back up those really caring for and striving for liberty. Either we do that or lose our soul and eventually our liberty. In doing so it is imperative for us to be fary in distinguishing between the genuine and the frauds. Also, we must beware of those striving for freedom to tyrannize over others, ourselves included. Yet we must not be made cynical or fatalistic by the frauds.

The tragedy of liberty-loving people is that we have fallen short in helping each other out. To keep those Latvians out on technicalities would be tragic. It is also tragic that the democracies did not get together when fascism was over-running Europe and at the time of the Spanish Civil War. What concerned me at the time was that small nations did not unite for a common cause. Friends of liberty and democracy must shake themselves out of defeatism.

J. W. Cheney,
Manchester, Conn.

A Layman Answers

David Wyman has presented his grounds (Zions Herald, Nov. 3) for refusing to register for the draft. Any person who with open mind considers these grounds must see that they are logical, truly patriotic, and in harmony with the religion of Jesus Christ. They are in no wise invalidated by the ideas expressed in the appended "minister's answer." Let us consider some of these.

1. If publicity in a case of conscientious action by a member of "our church" would put a "mark" upon the church, we should rejoice. It would make evident the fact that the church is not totalitarian — that her members are not corralled, but are free to follow conscience. And if it were further taken to indicate that many others in the church are resolutely and actively opposed to conscription for war (which is true), it might have some effect upon the public mind, befuddled as it now is by skillfully conducted propaganda.

2. That the label "criminal" can rightly be applied to a nation, won't stand a moment's clear thought. Even if we had world government, no *nation* could be criminal. If acts violating international law were committed, the individuals responsible for such acts would be criminals and would be dealt with. Under present conditions to smear a whole nation with this epithet is manifestly unjust. It is the method of those who are aiming at war. Could the United States be called criminal because of certain acts of our state department which by many of our own citizens, as well as of other countries are justly condemned? If we want peace, let us beware of displaying national conceit and self-righteousness.

3. "A law that has for its purpose to eliminate war." To a student of recent history this glib phrase sounds ironical. He remembers the much-mouthed slogan of the first world war, by which many unwary peace lovers were ensnared: "This is the war to end war." Well, we won the war, didn't w So, of course, war was forever ended (un the second, and now the third)! "Hosea Bi low" declared: "'Taint a knowin' kind cattle thet is ketched with mouldy corn This "corn" is surely mouldy by now. those who were "ketched" by this bait t first time, many are now dead; the survivo smile wryly when the stuff is again thru under their noses. Who doesn't know that t purpose of the draft is to prepare for *w* and that preparation for war brings not pe but war! It is too soon to expect many to f again for this specious talk.

4. Our ministerial brother seems to ha yielded further to the army's indoctrinati when he says "our nation has tried the periment of disarming while others built war machines." If he will take the trou to look up objective sources of informati he will find that what "our nation" — m exactly, those who manage important aff of our nation — did was to destroy so obsolete war ships and other useless mater with the apparent intention of seeming disarm. No real disarmament took place. if it had, it wouldn't have established manent peace; for what other nations f and hate is not our weapons, terrible thou these now are, but our insatiate greed, selfness, and lust for power; and these wo not be affected by disarmament. "Uncle S lock" is not so favorably regarded abro even by those whom we have bribed to s port us, as many of our people supp No amount of "gallant standing" in defe of our usurpations will ever subdue our tended victims. Our unjust grabbings not in the long run be secure after all billions squandered in their defense, fo still remains true that "Except the Lord k the city, the watchman waketh but in va Now let the Holy Church throughout the world ceaselessly proclaim — and ac accordance with the proclamation —: not overcome of evil, but overcome evil *good!"* There is no other way to buil peaceful world. All history shows that can never be overcome by greater Atomic bombs, deadly bacteria, and huge script armies are like gasoline poured o fire to extinguish it.

That David Wyman stands out against nefarious draft law shows that he is c headed, righthearted and brave. He is in true Christian succession. This law, whi was being pushed, was vigorously opp by most of the best minds in the chu among scientists, educators, and elsewh but a majority of our congressmen could hold out against the lobbying and spe arguments of the military-minded, who occupy the seats of power and are dri us toward war while talking peace. Th the regular method of their kind.

The Christian Church has made many ring declarations that war is unspeakably

(Continued on page 1096)

ZIONS HERALD
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Teaching And The Atom

DAVID E. LILIENTHAL

You and I have been brought up on the idea, best ex-essed by Thomas Jefferson, that a system of public ed-ation is the cornerstone of democratic life, and hence the liberties we enjoy under democracy. All of us sense s close relation between education and democracy. Our ıole concept of government by the people and for the ople rests upon our faith in education. For there can be real participation of the people in charting their own ırse unless they have in their hands a system of educa-n by which they can qualify themselves for their own verning.

It is no wonder, then, that as a people we set such great ıre by our schools and our system of education. It is no ınder then that we honor the teacher as one devoted to service closely and intimately related to our basic lib-ies. For what meaning is there in equality of oppor-ıity for all — a basic tenet of our society — if we do t at the same time provide an equal chance for educa-n? And what is it but empty talk to speak of the re-ınsibilities of citizenship if we do not at the same time ıvide a system of education whereby the individual can in himself to handle responsibly the obligations of ıdern citizenship?

The demands upon an informed and responsible citizen-p are constantly growing, and as they grow, more and ıre is demanded of the educational system. Further-ıre, the whole concept of what *is* education has broad-ed and deepened. No one in these days can leave high ıool or college or professional school with a sense that has now completed his education. And just as educa-n is no longer simply concerned with instructing the ıng, so it is no longer solely the function of our schools d colleges and universities. The educational responsi-ities of the press, the radio and motion pictures, and the ential place of formal educational opportunities for ılts are both now rather clearly acknowledged.

Look about you, on every hand, and what do you see se days? A ceaseless effort to persuade, to persuade us this and of that, an unending barrage of words, argu-nts, appeals. All of us are exposed to this effort from time we (or our children) turn on our radio in the ly morning. Someone is always at work on you — or them — trying as the phrase goes "to sell the public." hat we are being offered and what we try to sell comes vn to ideas (or emotions), ideas we hope will persuade move others to do or not to do, to believe or not believe. n international affairs, at a stormy time in the world, process of trying to "sell" ideas has taken the center the stage, has become perhaps as important as the thods of diplomacy. There are those who believe that rs have become an investment in bankruptcy; that a aper and more effective way to extend a nation's in-ence is through "selling," that is to say, through in-encing the minds and emotions of men rather than troying their cities and trying to live on the battered d perhaps radioactive remnants.

Our chief protection, it seems to me, must be in our system of education. This world-wide contest for men's minds is yet another important reason for the renewed awareness in the United States today of the fundamental importance of education and of teachers to our well-being.

Many Heads Are Better Than One

It is in this broad perspective that we must consider education and the atom. For any lesser perspective would be quite out of focus, and hence quite in error. The essence of the democratic belief is a faith in the judgment of the people as a whole. We believe that when people are informed — honestly and clearly informed — their conscience and common sense can be relied upon to carry us safely through any crisis.

This is not mysticism. It is, in fact, a hard-headed doctrine founded on experience. What it boils down to can be simply put: many heads are better than one. This is not only our faith, it is by and large the way American society has lived.

Along with this belief goes a disbelief in the wisdom or ability of others to do our thinking for us. Americans do not take to being told that "papa knows best." We do not elect people or appoint people to do our thinking about such issues as atomic energy. The people, in a thousand ways, do their own thinking. Those in public life who forget this always come in for a rude — and deservedly rude — awakening.

I am talking of more than a system of elections. Elections are only one of the ways in which public opinion expresses itself. The opinion of the public is the final arbiter of American society. So firmly established is our belief and our practice of working out things in this way that we take the process for granted. We discuss and debate, we consult experts and we listen to special interests, we try and we discard, we adapt and we modify. In the end, our course as a people is determined by the overall judgment of public opinion.

This may not happen with atomic energy. The greatest danger for the future of our country is not in the hazards of atomic warfare. The greatest danger lies in this: that these tested methods of democracy will be jettisoned, will not be applied to the public issues that cluster about atomic energy.

There are more than a few who have said, sometimes with real reluctance, that atomic energy is too terrible, too technical, too secret, too powerful, to be dealt with in our historic fashion. They would attempt to put atomic energy out of the reach of the average citizen, wall it off in a special compartment to which only the physicist or the general would be admitted.

They have been joined by those prophets of doom who have for a long time envisaged men in a hopeless contest with the machine. Science has made democracy obsolete, this argument runs. There isn't time, they cry, for people

to educate themselves and to translate their knowledge into decisions and actions.

This was an old argument long before Hiroshima.

The advent of atomic energy has, however, heightened and intensified and dramatized this ancient question:

> Are machines and science to be used to degrade man and destroy him, or to augment the dignity and nobility of human kind? How can men use and direct science and machines so as to further the well-being of all men and the flowering of the human spirit?

These new discoveries deal with the very foundation stones of life itself. The life and prospects of every human being on the globe are directly involved. This is no mere problem of school curriculum. What we face is a major test of our faith in education, of our faith in knowledge in the hands of the people. These are issues that cut deep and wide.

What the American people have at stake in atomic energy is nothing less than their own future, and the future prospects for freedom and peace of many millions of people in other lands.

Progress Depends On Education

This is the situation which has impelled the Atomic Energy Commission to insist as strongly as possible that "atomic energy is your business." It is in this context that we have become convinced that essentially *all of the rest of the commission's physical program for atomic progress depends upon the success of the educational effort.*

In every corner of the country — in big and little towns, in churches, in schools, in civic organizations, in large and in small groups — atomic energy is being discussed. There have been exhibits, movie films, radio programs, meetings, debates, discussions, Atomic Energy Weeks — in the State of Texas, in Montgomery, Alabama, in Stamford, Connecticut, in Green Bay, Wisconsin, in Burlington, Iowa, and a host of other places too numerous to mention. These are encouraging activities, and we need more of them. But exhibits, movie films, "a campaign" or a "drive" will not do the job. There must be a follow-through exemplified by the kind of a program you in Iowa have begun.

This program is one that may appropriately be called the Iowa Plan — a plan in which educational institutions and people play a central role. Here the Iowa Committee on Education and Information on Atomic Energy sponsored by the State Department of Education, has recognized that a program of sound education on atomic energy must be based on a "calm and objective consideration of atomic energy as a permanent and important part of our life and not merely an appeal to fear," and that such a program can more successfully be carried out through the existing agencies for education and information. On this basis your committee has built a program which is aimed at all ages, not only in elementary and secondary schools, but in adult groups, both in and outside colleges, and for "all ranges in time, short, medium, and long."

This sounds like an ambitious program — and it is — but your committee has already demonstrated that it i realistic and possible. Without resort to spectacular o sensational devices the committee has broken down th job into manageable sections and proceeded to survey th needs and the available materials for each. It is plannec as a rounded program, with groups concerned with ele mentary, secondary, and general college education, wit attention to teacher training in colleges and on-the-jo training for teachers, and with adult education.

Finally, to my mind most importantly, the committe looks forward to an ever-widening program of activit to *stimulate the flow of information in the regular chan nels of public communications* such as the press and th radio.

Iowa is not alone in its efforts, however. To cite just few of the educational projects now underway:

In New England at the Harvard University Graduat School of Education a workshop advisory council fo atomic education has been set up, made up of educator selected by Commissioners of Education in the New Eng land states as well as by professional educational grou in the area. Plans have been developed for a four-da workshop under the auspices of the New England Scho Council and the American Academy of Arts and Science To the workshop will come representatives of seconda school people from each of the New England states w will then be able to go back to their own states an constitute a leadership nucleus on atomic education. Ne summer it is planned to hold several work-shops in th area to broaden this group of leaders.

In New York City the Board of Education plan teacher in-service training course on atomic energy, begi ning in January, to be held once a week for a period nine weeks. Physical and social science people from all the high schools of the city will attend.

In Philadelphia a six weeks program of two hours week of in-service training for teachers is already start

In Nebraska the State Department of Public Instructio and the Teachers' College of the University of Nebrask are collaborating on a program of atomic education fo their schools. A mimeographed handbook for teache and pupils has been prepared and through the use graduate students in its several teachers colleges scatter throughout the state, they expect to introduce and foste programs in Nebraska high schools. Also planned is workshop on atomic education next summer.

The U. S. Office of Education has set up an interdiv sional committee on the educational implications of atomi education. This committee, in addition to undertakin specific projects, will make recommendations wheneve appropriate on techniques for introducing atomic educa tion into the schools of the nation. Specifically, it is no preparing a sixteen-page supplement to its January issu of *School Life* on atomic energy. A January issue of *Hig er Education* will also be devoted to education on atomi energy. These are examples. They do not by any mea exhaust the list of educational enterprises underway i this field.

here is a good deal of activity. But how does educa-
al work relate the major issue which faces you and me
ndividuals and all of us as a nation? Is it really im-
ant for today or for tomorrow?

he answer to this question seems clear. First of all it
cates that the American people reject the notion that
nic energy is none of their business. It means that the
erican people reject the notion that the whole of atomic
gy is a military secret which can be locked in a safe
n it is not in use. The American people are refuting
argument that atomic energy is too complex and too
nical for ordinary citizens to grapple with, is remote
n daily life and of concern only to scientists.

hese are in a sense negative things; but they are a hope-
sign that the permanent record will be written in the
mative.

e in this country are engaged upon a program to cre-
an atomic energy enterprise so large, so well staffed
managed, aided by such great industries and great uni-
ities, that the United States of America will not only
inue to lead but will establish unquestioned and un-
lenged superiority. We mean superiority in all aspects
is field, not only in weapons but in basic science, agri-
ure, industry, power, nutrition and in all the other
s which this new field of knowledge touches. This is
ed, the largest single undertaking of this character
e history of the world. I say "large" — there are some
0 people directly engaged. Most of these people are
employees of industrial or university contractors for
commission, as well as commission staff. There are
dreds of thousands of people indirectly engaged.

ographically, this undertaking goes on in almost all
states of the union and all over the world, from the
t of the Congo in Africa to Eniwetok in the Marshall
ds of the Pacific, some eight thousand miles from
e we are meeting to day.

great variety of activities is underway: a world-wide
h for ore; intensive design of weapons; a probe into
mystery of the atomic nucleus; advanced studies in
llurgy; exploration of plant growth and plant food.
kinds of commodities are involved from the most
ate instruments to huge concrete structures and miles
bing; all kinds of elements from argon to xenon; all
s of problems from strikes to South Sea islanders to
.

re in the midwest is located a major atomic center
e world, the commission's Argonne Laboratory, in
Chicago area. Here is the center of the program for
tudy and development of reactors which will some
produce useful atomic power.

gonne is also a great educational center. Some thirty
ges, universities, and institutions, among them Iowa
College and the State University of Iowa, have
d together in the management of the laboratory in
to provide the widest possible use of its unusual and
nsive facilities.

Education is not a matter of merely imparting facts, of transmitting accumulated information from one generation to another. It is the human, the ethical and moral significance of those facts with which education surely should be basically concerned. To give meaning to knowledge — this is the high function of the teacher.

In the field of atomic energy knowledge has reached a new high importance. It calls for the very highest order of teaching to give meaning to, to bring an understanding of, this new force in terms of values and ideals. Involved, not in the atom itself, but in what we do with it and how we do it, are basic threads of our way of life. In these terms the role of the teacher has become greater than perhaps ever before.

This is not to suggest that the formal or professional teachers must shoulder the full responsibility. We are all of us teachers, in an informal way, and each man's life is a demonstration of precepts from which others learn. Daily each of us translates the meaning we discern in the world about us into a hundred little actions or decisions. It is in our thinking about the big questions that we learn the function of knowledge, that enables us to "know what we are doing," to think and act purposefully. But it is especially to the teacher that we look to instill the habit of relating, the awareness of the inescapable obligation to choose, and the desire to make choices knowingly and with thought to the consequences.

In the case of atomic energy itself two great facts emerge as the basis of public policy and hence of educational policy. First: Atomic energy belongs to you. You paid for it. You are paying for it. Three billion dollars worth. Every building belongs to you. The people who are working in them are working for you. You are the owners, you have the ultimate responsibility for determining what is done with this enterprise.

Second: Not only is it yours but nobody can take it out of your life. Like the sun or the tides or the law of gravity, it is there and it affects you. The discovery of the release of nuclear energy is so important, so fundamental that the country will be wary of those who seek to treat it as just another weapon, just another invention. Here is a process that affects everything that we as human beings are concerned with: education, health, agriculture, industry, war — and peace.

Is there then any doubt that we must know of a force so central to life? Can there be any doubt that we will? I think not.

The American people believe in education, believe in knowledge, believe in turning knowledge to the ends of human betterment. Here, in atomic energy, is a great test of that faith, a great test of our capacity for self-education and for self-government.

With a faith in knowledge, with a faith in our fellow Americans, with a faith in our Creator, we shall, I deeply believe, make these new discoveries serve the betterment of humanity and the kingdom of God.

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EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
CHARLES M. MCCONNELL
RAYMOND H. HUSE
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

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Lay Participation

Archbishop Erling Eidem of the Swedish State Lutheran Church has called for more lay participation in the work of his church. The general attitude of Americans who were at Amsterdam last summer seems to indicate that lay participation is one of Europe's greatest needs. The state churches of Europe were not very thrilling to most of the people from this country because too much of the churchmanship was bound up with an almost introspective kind of mysticism. European churchmen were not too much concerned with the gigantic social questions that faced their people; at Amsterdam there was little indication of a change in this fundamental attitude.

Archbishop Eidem's statement has significance because it is an indication of progress towards a more democratic church. Protestantism has always been at its greatest when its laymen have been active participants in the priesthood of believers. Lay participation has always been a necessary part of free religion and apathy to it brings about a minister-centered church. While our American Protestantism has more lay participation than European Protestantism, there are entirely too many domestic exceptions. Too many of our American Protestant churches have forgotten the importance of lay-evangelism and lay-preaching, and have turned over to laymen only the task of raisi money for the budget.

The creation of more lay participation is, of cou a two-way responsibility: ministers most certai must encourage it through the means of discussi groups and through a determined program of recru ing lay preachers from the local church membersh Traditional Methodism has a place for testimon meetings and there is no reason why our mod meetings of discussion groups cannot become pla where laymen can be trained again in this lost This editor still remembers the important place of participation in the Love Feasts, and believes that th could be brought into the church a great value by instating that custom. For those who do not kn what a Love Feast is, it can be described by sayi that it was a service of preparation for Holy Co munion. Water and bread were distributed as remin ers of the sacrament of Holy Communion, and distribution was usually done by laymen. Honest cussion or testimonies about the way in which religi worked were always a part of such meetings. It usually held a few days before the service of H Communion, and in the very early days was actua a requirement to be met before one could receive H Communion. It was really our Protestant way of ing what a Roman Catholic does at his Confessio The Oxford Group, the ashram, and a host of o movements have taken from our normal church many of these natural places where laymen co participate.

Instead of encouraging a separatist kind of lay p ticipation, our Protestantism should reinstate its ba place and program for lay participation. Pra groups, social action groups, special interest projec and exhortation can all be lifted up as areas whe Protestant laymen can feel that they are responsi participants in the noble fellowship of the priestho of believers.

In Error Again

Last Friday *The Boston Herald* reported that Arc bishop Richard J. Cushing of the Roman Catho Church had said that his church in Massachusetts h spent only $50,000 to defeat the Planned Parentho Referendum, while the proponents of the measu had spent $350,000. We immediately checked this port and found that Archbishop Cushing's office d nied that he had made such a statement, and when asked The Planned Parenthood League about ho

ch they had spent, we discovered that they have completed their report for the state as yet, but that will not exceed much more than $50,000.

The organized political activity on the part of organized Roman Catholicism has been admitted by the Archbishop in this situation, however, and it comes a bit of a shock to many of us. Tax exemption is granted to religious organizations, but not to political organizations; we wonder, therefore, just how Archbishop Cushing's program is to be classified. The bill boards all over the state prior to election day carried the Archbishop's slogan, "Birth Control is Against God's Law." Radio time, subway posters, and direct mail were also used to oppose the Planned Parenthood Bill. The line between political activity and propaganda of the Roman Catholic faith must be established. We are not sure that a distinction between the political activity of Catholicism and its religious activity has ever been made. Political activity is taxable — religious activity is not taxable.

The battle for civil liberty in allowing Massachusetts residents to exercise their own religious convictions in this question of planned parenthood is going to continue. The Planned Parenthood League has announced that it will continue its efforts to pass a law which will allow physicians to prescribe contraceptive devices to married women in cases where health is endangered. Our defeat in obtaining such a law was not an overwhelming defeat and those of us who believe that non-Roman Catholics have as much right to exercise their conscience in this matter as Roman Catholics are determined that the issue shall be kept before the citizens of a democratic society. There are Protestants who agree with the Roman Catholic position and great capital has been made of that fact in the recent campaign. A preacher from the Missouri Synod of the Lutheran Church was put on the radio in the Roman Catholic campaign. We do not know whether he was paid for his services or not, but it was announced that the radio time was paid for by a local Catholic committee. The Missouri preacher has right to his conviction even in a Massachusetts election, but his claim to be a representative of Lutheranism or of Protestantism was very much in error. The Missouri Synod in no way represents the Lutherans of America either in number or in spirit. Many prominent Lutheran ministers in this vicinity actually took part in support of the planned parenthood proposal.

This Massachusetts fight ought to be of interest to the entire nation for it is a symptom of a very bad situation. It shows what can happen when one particular denomination gets state priorities. All democratic people should be aware of the dangers which lie ahead if a clearcut separation of church and state is not constantly enforced. Four physicians who were on the staff of a Roman Catholic hospital near Greenfield in this state, have been dismissed because they took part in urging passage of the planned parenthood law. Civil liberties have thus been denied to those doctors and their patients who need the facilities of that hospital.

We have no opposition to Roman Catholicism except when it ceases to be a church and becomes a temporal power. We will continue to defend our rights, as well as theirs, to freedom of religion. In America we cannot tolerate intolerance.

Rabbits

She was reading him a long story because he wanted to postpone bedtime and long bedtime stories are effective for that purpose: the story droned on and on with an adult-minded rabbit doing most of the talking. After a time the seven-year-old yawned one of his best yawns and said, "That rabbit talks too much."

Frank Fay is appearing currently in Boston in a famous Pulitzer prize play called "Harvey." Most of its action centers around an imaginary rabbit named Harvey who actually is the hero's better self. Harvey is a six foot-one and a half-inch rabbit who goes everywhere with the lead in the play and, in large measure, goes home with most of the audience after the play is over. Harvey is an intriguing rabbit because in one's conversations with him it soon becomes apparent that he is one's wiser and better self. You talk things over with Harvey and get his opinions on all kinds of subjects; you discover that Harvey steadies you in the midst of indecision and helps you make more careful judgments than you would normally make. His value lies in the fact that he helps you look at yourself and your actions objectively.

Now it is possible for rabbits to talk too much. It is also possible for us to talk too much! We recommend rabbits, however, because there is value in having them around to help you make your own more careful judgments in the midst of pressured public opinion. We agree with him about rabbits that talk too much — but rabbits like Harvey we recommend enthusiastically!

He Took It Upon Himself

DR. HAROLD W. RUOPP

Late one afternoon a number of years ago, Miss Margaret Slattery was about to leave her office at 14 Beacon Street in Boston when her eyes chanced to fall on the waste basket just beside her desk. There, on a partially folded piece of paper, she saw a combination of five words which immediately intrigued her attention. These were the words: "He Took It Upon Himself." When she had reached down and picked up that piece of paper and unfolded it, she discovered that these words were the caption of an advertisement from a popular magazine, which told of a man who had seen the need for a new kind of automobile tire, and then had taken it upon himself to make a tire that would meet the need. That laid hold of her imagination. She went home, and under the inspiration of a tremendous idea, she wrote a little book, which she wove around a theme of just eight words: "Seeing the need, he took it upon himself."

In all of my ministry, indeed in all of my lifetime, there is no single theme that has captured my imagination quite so much as this one. If it were within my power to do so, I would write just those eight words over the altar and over the entrance of every church in America. "Seeing the need, he took it upon himself."

Those of you who will read or reread your history and your biography in the light of this magnificent theme will be thrilled to the very depths of your being. You will discover, as I have discovered, that a sense of responsibility that has become individualized and personalized lies back of every great institution and every great movement. After all, an institution, like the church for example, is but the lengthened shadow of some individual or group of individuals. A movement in history is nothing more or less than the projection of some monumental personality across the centuries. Back of the Protestant Reformation stands an Augustinian monk by the name of Martin Luther who saw a need — that's half of it; took it upon himself — that's the other half. Back of the whole spiritual awakening in the England of the eighteenth century stands John Wesley, diminutive in stature but sun-crowned in spirit, who saw a need — that's half; took it upon himself — that's the other half. Back of the abolition of slavery, stands tall, gaunt, Abraham Lincoln with his deepset, poignant eyes, who saw a need — that's half; took it upon himself — that's the other half. Always — eternally and always — somewhere in the process, somewhere in the rhythmic ebb and flow of this thing we call life, stands a man or a woman, a young man, or a young woman, who sees the need and says, "That's my job."

A friend once put to Daniel Webster this question, "Mr. Webster, what do you consider the most important thought that ever occupied your mind?" And immediately the great statesman flashed back, "The most important thought that has ever occupied my mind was that of my *individual* responsibility to God." That's it! That's the very heart of the matter. To live, to be alive, to have the gift of life, is to be responsible. There's a work to be done, there's a need to be met; and *someone* must tak upon himself or the need is never met, the work is n done. Mulberry Bend is transformed, but the transfor tion is due to a man by the name of Jacob Riis, who of an aching heart cried, "I cannot sleep for the burde the city's children with their hunger for play, and t playground only the street, beset with danger to body soul." A heavy task, but Jacob Riis took it upon him "Education must be free to every child," so said Ho Mann; and that night when he went around in that l red schoolhouse of his, lighting the lamps, sweeping floor, getting it in readiness for the meeting in which was going to unfold his grand plans for free educa — that night will always be a memorable one in the tory of America.

"You May Count On Me"

In the year 1900, Dr. Walter Reed and Jesse Lazear James Carroll and others started out for the tropics in hope that they might discover the cause and cure of yel fever which annually had claimed thousands of lives. N of you know that glorious episode in history, but do know this? One hot, sultry evening early in their in gations, Walter Reed stood up before the members of little commission and said to them this, "If the mem of this commission are willing to take the risk first, if are willing to be bitten by mosquitoes that have fed yellow fever cases —"; and then he paused. "I am re to be bitten," said Jesse Lazear, who had a wife and small children. "You may count on me, sir," said Ja Carroll whose family numbered seven.

On September the nineteenth, 1900, there is this e in Reed's report about Jesse Lazear. "12 o'clock n temperature 102.4 degrees, pulse, 112, eyes injected, suffused. 6 p. m., temperature 103.8 degrees, pulse 1 Six days later, on September the twenty-fifth, this en "Jesse Lazear died today."

There is a sequel to this story and the sequel is most portant of all. On New Year's Eve of 1900, Dr. Reed down and wrote a letter to Mrs. Reed who was in United States and in it he put this unforgettable senten "The prayer that has been mine for twenty years, th might be permitted in some way or at some time to something to alleviate human suffering, has been grant Of course, it will always be granted to anyone who the need and says, "That's my job." Prayer, as I see is not answered in any other way.

What a tragedy it is that there are so many people w never see the need. They never see it for the very sim reason that their eyes are closed and their ears sealed "the still, sad music of humanity." I am always remin of the man who, when riding along in a crowded str car, said that he just couldn't bear it to be comforta seated if a woman were standing just beside him, espec ly if she had a small baby in her arms, so he just clo his eyes. That is one way out. Just close your eyes!

might we who call ourselves Christians pray with Untermeyer:

Open my eyes to visions girt
With beauty and with wonder lit, —
But let me always see the dirt
And all that spawn and die in it.

Open my ears to music; let
Me thrill with Spring's first flutes and drums,
But never let me dare forget
The bitter ballads of the slums.

en again, there are those who see the need but some-or other always manage to pass it by. That was one reasons, I suppose, why Jesus told the story of the Samaritan; it might well with equal propriety be , The Story of the Passers-by. What a tale it always out to be! A man traveling the road from Jerusalem icho is waylaid by thieves. He's robbed. He's beaten. stripped. He's left lying in his blood by the wayside. says in effect, "Look at him, lying there; what will lo with him?" And then he has a priest pass that And the priest sees the man, sees the need, and goes hen he has the Levite come down that way. There's eresting touch, by the way, in the Gospel of Luke the Levite. He has the Levite go over and look at nd then pass by. My guess has always been that that was writing a Ph.D. thesis in the Department of ogy in the University of Jerusalem — so he paused nough to make a survey!

ive another guess. When the priest and the Levite ck to Jerusalem, they called a conference of all the and Levites. Directly, the conference appointed mittee on resolutions. The committee retired and led all day and towards evening came out with a tion (which was immediately passed in plenary ses- to the effect that people traveling the Jericho Road be more careful! And they thought that they had omething to the structure of reality! At this point, et one of the greatest illusions of the human mind illusion that because we pass a resolution about ing we have done something. Over and over and gain, good resolutions passed by good people in be- good causes usurp the place of our individual re- bility when one day we meet the need on our own and in our own community.

n, too, there are those who see the need, and say, can I do about it? After all, the world we live in big and the problems are so gigantic, what can I don't have half a talent of ability, let alone two or ten."

ur as I see it, there is just one answer to that attitude, e answer was written by Canon Farrar:

"I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do,
I ought to do,
And what I ought to do
By the grace of God I will do."

There is one other group that gives me great concern; the people who see the need, recognize it is a need, label it as a need, and say, "That's terrible. Somebody ought to do something about it, but it's not my concern. Anyway, I don't propose running around putting my nose into other people's business." Forgetting all the while that it is one thing to put your nose into other people's business, but it is quite another thing to put your mind, and your heart, and your shoulders under other people's problems and difficulties.

Somebody ought to do something about it, but not I. Somebody ought to become intelligently informed about what is going on in this world of ours, trying to get back of the headlines in the newspapers, but not I. Somebody ought to try to make his little contribution to a world that at this moment is teetering on the edge of hell, but not I. Somebody ought to vote, but not I. Somebody ought to teach in the church school; somebody ought to sing in the choir, but not I. Somebody ought to give generously to the budget of the church, but not I. Somebody ought to do this, somebody ought to do that, somebody ought to do something else, but not I.

We talk a good deal about community conscience. But this "community conscience" is no mysterious, intangible thing. I am the community conscience; I am the public; I am the church; else there is no common conscience, no public, no church. The community conscience is but the sum of the consciences of one individual, plus another individual, plus another individual, plus another individual. The public is one person, plus another person, plus another person, plus another person. The church is one Christian, plus another Christian, plus another Christian. When I say, "the community ought, the public ought, the church ought," it means, " I ought," or it means absolutely nothing. In the face of the need, if I do not act, then a hundred people cannot act, a thousand people cannot act. In the presence of need, *someone* must take it upon himself or the need is never met.

One day a good many years ago, a frail, little six-year old girl was being taken by her father down to what was then the shanty town of Freeport, Illinois. It was her first introduction to poverty and it made her thoughtful. That evening, she leaned over to her father and whispered to him, "When I'm a grown-up lady, I'm going to build a big white house right next door to poor people, and the children can play in my yard."

Some years later, the little girl, grown to young woman hood, walked down Halsted Street in Chicago. Others, too, had walked down Halsted Street. They saw the grey buildings flanking the street on either side. They saw humanity in the abstract as so many of us do. But this young woman walked down Halsted Street and the place hasn't been quite the same since. For she opened her eyes and looked around her. She saw human spawn in wretched places, crammed in, as Carlyle might put it, "like salted fish in their barrel." She saw little babies living in conditions over which they had no control. She saw young people who were not able to rise above muddy, murky

(Continued on page 1095)

PERSONS

The Rev. G. Bennett VanBuskirk, at a special session of the New Hampshire Conference, was released from the pastorate at Lancaster, N. H., and appointed executive secretary of the conference Reserve Fund Pension Campaign, as of Nov. 1st. In the parish house of the Lancaster Methodist Church on Nov. 1st, Mr. and Mrs. VanBuskirk were tendered a reception by the members of the parish and the pastors and friends of the Episcopal, Congregational and Roman Catholic churches. Purses were presented by the W.S.C.S., the Wesleyan Service Guild, the Martha Wentworth Bible Class, the church school and the officers of the Order of Eastern Star, of which Mr. VanBuskirk was associate patron. On Nov. 3rd, the VanBuskirks moved to Whispering Pines, Weirs Blvd., Laconia, New Hampshire.

Bishop Fred Pierce Corson delivered the address in connection with the dedication exercises of the Rich Dormitory for Women at Lycoming College. On Sunday, Oct. 30th, he was the Sunday Chapel preacher at Dickinson College, where for ten years he served as president, and on Nov. 2nd, he spoke on "America's Stake in China" at the Chapel of Lebanon Valley College.

Dr. F. Gerald Ensley, minister of North Broadway Methodist Church, Columbus, Ohio, has recently completed a series of lectures on preaching at Drew Theological Seminary. During the week of Nov. 14th he is Religious Emphasis Week speaker at Albion College. Dr. Ensley was formerly a member of the faculty of Boston University School of Theology.

The following schedule for the annual sessions of the conferences of the Boston Area next spring is announced by Bishop John Wesley Lord: New Hampshire, Apr. 20-24, Grace Church, Keene, N. H.; Maine, May 11-15, place to be decided; New England, May 18-22, place to be decided; New England Southern, June 1-5, Union Church, Fall River, Mass.

MIAMI, Fla. (RNS) — All forms of gambling — including church and charity bingo games and raffles — have been banned here by City Manager O. P. Hart. Hart's action was immediately supported by the Rev. Thomas H. Ricks, president of the Greater Miami Ministerial Association, and the Rev. Lloyd White, president of the Greater Miami Council of Churches.

Mrs. Horace B. Haskell of Stonington, Me., has gone to Norborne, Mo. to spend the winter with her son, Dr. Ralph E. Haskell. Mrs. Haskell is the widow of the late Rev. Horace B. Haskell, member of the Maine Conference.

All remaining American personnel at mission-supported Cheeloo University in Communist-held Tsinan, China, are "safe and well," according to a report received by the United Board for Christian Colleges in China. The report states that the Americans who remained in Tsinan at the time of its capture were courteously treated by the Communist forces, were promised food, and were urged to continue their teaching. The Communists instructed all schools to remain open and permitted religious liberty, the report says. While there was some denunciation of "United States imperialism," there was no hostility shown toward individual Americans. The new mayor of the city is a graduate of a mission school. Among the Cheeloo staff who were reported safe and well are Dr. and Mrs. Howell P. Lair, Presbyterian missionaries. Dr. Lair was associate president and treasurer of the university. Others reported unharmed are Dr. Llewellyn Davies, a Presbyterian and former acting president, who taught English and Bible; Florence Evans, Methodist, a nurse on the hospital staff, and Helen McClain, senior high school instructor, a Presbyterian.

Mrs. Elmer W. Day, mother of Miss Muriel Day, executive secretary, Woman's Division of Christian Service, died in New York on Oct. 14th. A memorial service in New York was led by the Rev. Luther King, of Metropolitan-Duane Church on Oct. 15th. The Rev. James P. Bisgrove, of Corn Hill Church, was in charge of the funeral at Rochester, N. Y., Oct. 16th. Another daughter, Mrs. Helen Day LeMoyne, of Palmyra, N. Y., and two grandchildren survive.

DePauw's "Grand Old Man"

Funeral services for Dr. Henry Boyer Longden, "grand old man" of DePauw University, were held at 3:00 p. m. Tuesday, Nov. 9th in Gobin Memorial Church. Dr. Clyde E. Wildman, DePauw president, and the Rev. John Tennant officiated. Burial was in Forest Hill Cemetery, Greencastle, Ind.

Dr. Longden, whose association with DePauw spanned three-quarters of a century, died at 8:45 p. m. Sunday following a lengthy illness. He was 88 years old.

During his tenure with DePauw he served as tutor, professor, librarian, registrar, vice-president, acting president of the university three times, and as director of the Rector Scholarship Foundation.

After Dr. Longden began teaching at DePauw, he received a master's degree in 1884 and the doctor of laws degree in 1925. Before the turn of the century he studied at Goettingen and Leipzig universities in Germany and later at the University of Berlin, Amherst College and the University of Chicago.

Dr. Longden is survived by a son, Grafton Longden, Greencastle; three grandchildren, Grafton, Jr., Lucy Louise, and Rebecca Longden; and two great-grandchildren.

Mrs. Willard C. Arnold, wife of the perintendent of the Boston District of New England Conference, is a patient at Massachusetts Memorial Hospital in Bost

Mrs. Helen Salem Helms of Boston w sing a group of songs at the Isabella Stew Gardner Museum on Boston's Fenway, Saturday afternoon, Nov. 20th at 2:45 p. The public is cordially invited. Mrs. Hel is the wife of Richard Helms, son of late Rev. Edgar J. Helms, and Mrs. Helm

Bishop John Wesley Lord announces appointment of the Rev. Dr. Francis Taylor to the First Methodist Church of Ne ton, Newton Upper Falls, Mass., effect Jan. 1st, and of the Rev. Robert W. Holco to the First Methodist Church of Southbrid Mass., effective Nov. 15th. Dr. Taylor is co pleting the last year of his six-year term district superintendent of the Worcester D trict. For twenty-three years previous to appointment to the superintendency, served with notable success as pastor of John's Methodist Church, Watertown, Ma In returning to the pastorate, he returns the Boston District, the scene of his mi terial labors for more than two decades. M Holcomb is one of the younger members the New England Conference. He was tra ferred in last spring from Maine, and since been serving as pastor at Clinton and Fairlawn, Shrewsbury. In his new charge, succeeds the Rev. Bernard C. Graves, w resigned this fall to become chaplain of B son Institute.

Unbreakable Bible Records

Grownups get tired of stories, but child never do. Consequently, whenever your o charming son or daughter — or niece nephew — says, "Tell it again!" for a Bi story hereafter, you will only have to "thr the switch" and let electricity do it for yo

This is made possible by the Standa Publishing Co., Cincinnati 10, Ohio, whi has just brought out a new product *Bible Storytime Records.* Two boxes of Bi stories on six and one-half inch disc reco — six stories in each box — are now ava able. Overall child-pictures in bright colo are printed on each disc indentifying t story for the little child. Price, each volu or box, only $1.00.

The stories were written by Dorothy F Foster, a Standard editor, narrated by B Dawes, Cincinnati radio announcer, and so stories given by Mary G. Schmink, Cincinn Bible Seminary student.

Sound effects — feet running, camels wal ing, pigs squealing, Noah's animals complai ing, etc., make the records more interestin Musical background — celesta or organ is used in places in nearly all of the stori The records are unbreakable and indestru ible, made on a cardboard base.

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[illegible]

odists Record Gains

[illegible] of The Methodist Church [illegible] 4.9% per cent over a similar [illegible] period last year, according to figures released [illegible] by the Rev. [illegible] E. Lump, executive secretary and [illegible] of the Administrative Committee [illegible] Finance and Finance.

[illegible] for World Service (the church's [illegible] missionary, educational, and benevolence [illegible]es) from the beginning of the current [illegible]ar, June 1, 1948, to Oct. 31, 1948, [illegible] $1,999,542.36. This represents a gain [illegible] 36.29 over the same period last year. [illegible]tions for this October slumped eight[illegible] receipts for October, 1947, but the [illegible]51 decrease for the month was not [illegible]

[illegible] for the acceptance and payment on apportioned World Service a sum equal to a 33 1-3 per cent increase over the 1944-45 apportionments issued to the churches for the beginning of the last quadrennium.

[illegible]

Ewing To Lead Recruitment

The Rev. Harold Wilson Ewing of [illegible] will lead an intensified program of [illegible] for ministerial recruits in The Methodist Church, it has been announced by the Church's Interboard Committee on Christian Vocations.

[illegible]

[illegible] Committee on Christian Vocations, Mr. Ewing will work in harmony with the action of the 1948 General Conference which established the committee and charged it with the responsibility of "developing plans and coordinating efforts for the most effective development and guidance of persons in vocations in the church and its agencies."

Bishop Charles W. Brashares of Des Moines, Iowa, is chairman of the Interboard Com-

[illegible]

[illegible] Board of Education, Board of Hospitals and Homes, Commission on World Peace, Board of Lay Activities, Board of Evangelism, the Commission on Ministerial Training, and the National Conference of Methodist Youth.

Three committee members nominated Mr. Ewing for election to his post by the Board of Education, of which Division of Ministry will be administrative agency. [illegible] vice-chairman, Mell O. Williams, Jr. [illegible] secretary, Ella B. Gallagher, [illegible] C. B. Congdon.

In addition to the officers, the executive committee for recruitment includes: Hoyt [illegible], Bollinger, Katherine J. [illegible] and J. Richard Spann.

[illegible] his eighteen years pastorate at Christ Methodist Church in Canton, [illegible] Ewing has been a staff member of the [illegible] in charge of [illegible] Department of the Board of Education, [illegible] Council, Inc. [illegible] D.T.S. Council, Inc. [illegible] of Education of the Ohio Area, [illegible] Council, Inc. [illegible] a member of the original committee which organized the Commission on Christian Education on Religion in Wesleyan College and has served on committees of the Ohio Area Council on the Church and Education.

The university holds the A. B. degree from DePauw University and the M. A. and S. T. B. degrees from Boston University. He has studied at Drake University.

For The Methodist Ministry

[illegible] — The North Arizona Conference of the Methodist Church has [illegible] itself to its large number of young men [illegible] for the ministry.

[illegible] of candidates for the ministry are [illegible] in the current issue of the Christian Education Bulletin published by the [illegible] Board of Education.

[illegible] Methodist College [illegible] Southern Methodist University [illegible] of all theological graduates. This [illegible] is [illegible] among parents who [illegible] and [illegible].

The Rev. Ivy L. Brandon, conference [illegible] secretary, stating the necessity for [illegible] of recruits for the ministry in a [illegible] program of Christian education [illegible].

In commenting on the number, Dr. [illegible] director of the Commission on Ministerial Training, said, "I do not know of another conference in Methodism that has a like proportion of ministers in training."

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For Nov. 28.

PARABLES IN THE BIBLE. MATTHEW 13:31-33. LUKE 15:3-10

The Use of Parables in the Bible

Jesus Christ was skilled in the use of the parable as a means of making clear his meaning. The kingdom of God was likened to many things with which his hearers were familiar. Beginning with something near at hand and well known, Jesus moved into his subject along well traveled paths of understanding. "Like unto" was the introduction of the parable Jesus made.

While the parable came into its most common use and understanding in the teachings of Jesus, there are other occasions on which it was employed in the Bible. The Old Testament furnishes many examples of the use of the parable by prophets and poets and wise men.

Isaiah compared Judah to a vineyard in a fruitful hill. After painting a vivid picture of a well-cared-for vineyard, with the choicest vines and winepress, Isaiah told his hearers that it brought forth only wild grapes.

In a devastating application of his parable Isaiah said, "For the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold, oppression; for righteousness, but behold, a cry."

From this parable we learn that we shall be destroyed like the vineyard that produced wild grapes if we do not live up to God's expectations.

What the Kingdom of Heaven is Like

Jesus did not waste his time trying to give definitions of the kingdom of heaven. He chose something about which his disciples knew and proceeded to illustrate some phase of his kingdom of heaven.

The parable of the mustard seed makes clear the likeness of the kingdom of heaven to the least of all seeds. When the farmer planted this tiny seed in his field, it grew to such size that even the birds of the field could nest in its branches.

In a day plagued by bigness, inflation, and world-sized movements, it is good to find Jesus talking about the small seed which grows to such proportions that it can be seen and measured and taken into account.

We scorn small beginnings and neglect to plant the tiny seeds of the gospel of Jesus which may be had by any disciple. Unless the idea is big and impressive and capable of organizing into a vast movement, we pass it up as too small to plant and cultivate.

Again Jesus spoke to his disciples about the kingdom of heaven being like leaven which the housewife hid in a meal until the whole was leavened. The ferment could not be seen at work but the results were easily noticed. The mighty power of the leaven and the growing seed is matched by the power of ideas which burst their shell and grow into hardy plants. We have yet to learn the power of an idea or a plan or attitude at work in the life of people who are as receptive as the soil or meal.

Parables of the Lost

Turning from the meaning of the kingdom of heav Jesus told his disciples in parables what it meant for a p son to be spiritually lost. He was trying to make pl to them what it meant to be in vital connection with hi To prove his points Jesus chose two very familiar illust tions.

Many of his hearers were shepherds. They knew w it meant to lose a sheep. With great concern the sheph searched for the lost sheep and restored it to the flock sheepfold. The deep concern for the sheep was illustra by the care Jesus had for his own disciples.

We can easily get lost from Jesus or from the Christ flock. What does it mean to be lost? What a question t turns out to be in many a church or Christian group. T sheep got lost by being separated from the flock and fr the shepherd. The two go together, for a lone sheep i pasture field is very uncommon. Sheep go in flocks spend their lives as pets around the farmhouse or in t lowing Mary to school in poetry. Real sheep spend th lives in fields beset by dangers and hazards. They wan off into secluded spots and have no sense of directi They just follow their noses and graze in ignorance danger.

Many people are good enough to pass the tests of Ch tian living when in a group. They take their patterns conduct from the group and are fairly safe when in go company; but once separated from their home or co munity or away from some leader they become lost.

The flock or group is a means of salvation we have of overlooked and grossly underestimated. Lone wolf Ch tians are more likely to behave like wolves and foll their own rules of conduct or selfish impulses. The sponsibility of making the right group patterns or rat community standards is one that falls upon good peo In a very definite sense we have to become shepherds well as obedient sheep.

The lost coin was the subject of another of the parab of Jesus. The housewife lost the coin and began to sea diligently for it. This process of restoring the coin v commended by Jesus as something to be done by disciples.

The coin was out of circulation and was lost and utte worthless when not being circulated. There are ma good people who are a total loss to themselves and to community as coin in Christian living because they do get into use or circulation. We can put ourselves i circulation and do something to get others to circulate members of a Christian community.

The joy of the restoration of one lost soul, whether the role of sheep or coin is something which Jesus liken unto that of the shepherd's or the housewife's gladn and rejoicing.

The General Board Of Education At Work

EARL V. TOLLEY

ere are persons who doubt the wisdom of The Meth- Church in creating a board with as many as one red and nine members. Criticisms are often heard he expenses incurred in conducting the business of lenomination are too great. As good stewards we now and then to examine our ecclesiastical structure ertain whether we are wasteful in the handling of sources which have been entrusted to our care. But the statement that The Methodist Church raised than twenty-seven million dollars in the Crusade arist and that less than two and one-eighth per cent income was used to defray the costs of the campaign to convince many people that Methodist leaders ither inefficient nor extravagant. There are also good s to believe that the General Board of Education mportant that the presence of every member at the l meetings is justifiable and desirable.

have been commissioned by our General Confer- vith a colossal responsibility, namely, the promotion ristian education and the general oversight of all the ional interests of The Methodist Church in the l States. Moreover, we are expected to co-operate he Board of Missions and Church Extension for the cement of Christian education in other lands. This ree-fold task which requires the wisdom and skill only a few educators but also a large company of t and ardent churchmen. The advice of bishops, s, college presidents, lay leaders and key young peo- m all sections of our nation is needed.

treasurer's report alone indicates that we are en- in big business. The General Board of Education rporation with total assets of nearly fifteen million , two-thirds of which are in our trust funds. Our s from all sources for all purposes last year were d a quarter million dollars. Our share of the World offerings amounts to about a million dollars a he administration of endowment funds, temporary ents and current expense funds of such magni- quires not only expert officers and committees but gacious and conscientious overseers.

e are one hundred nineteen separately chartered ions that are related to the General Board of Ed- of The Methodist Church. That is a larger num- n the number of persons on this board. Within stitutions there are nearly two hundred thousand s. Among our schools, colleges, universities and ical seminaries are institutions for Negroes. It is that we are directly responsible for the education ge segment of the American young people. In other and universities in the United States there are an three hundred thousand Methodist students.

der to meet their spiritual needs we have estab- one hundred and sixty Wesley Foundations, em- more than one hundred professional directors and our hundred and fifty thousand dollars annually for religious programs on the college campuses in forty-four states. Last year the Methodist churches gave more than one hundred and sixty-six thousand dollars to aid our Negro schools and colleges in which there are approximately ten thousand two hundred and forty students. Through the student loan and scholarship department, eleven hundred and seventy-eight scholarships with a total valuation of three hundred and thirty-seven thousand dollars have been granted. Loans to students last year totaled eighty-five thousand dollars.

$.163 Per Capita

It has been reported that The Methodist Church gives through all of its organized channels $.163 per capita for current support of its educational institutions. During the past quadrennium fifty-two educational institutions have been aided financially by the Crusade for Christ funds. One hundred thirty-five thousand dollars has been appropriated to help institutions increase their service to the church through special rural and urban religious education programs. Approximately seven hundred and fifty thousand dollars of the Crusade money has been used to help junior and senior colleges strengthen their own academic and religious programs. The endowments of our universities, senior colleges and junior colleges have increased fifty-two per cent over 1940 and now total more than two hundred and thirty million dollars. One hundred new buildings have been erected.

To aid our colleges and universities to any great extent and to reach our college students with marked success is a tremendous task demanding all the material and spiritual resources we can muster. It is encouraging to know that at least one-tenth of the college students who prefer The Methodist Church are actively engaged in campus Christian work during the year and that at least one thousand students gave up six weeks of their summer vacation to serve in the church without remuneration. It is also significant that about ninety-five per cent of those now entering the ministry and those going to the mission field and a large percentage of the lay leadership of the church are among those who go to college. The publication of *Motive, Campus News* and *Methodism on the Campus* has helped considerably to spread the Christian philosophy of life among the students. However, we must do much more than we have done for both our institutions and our young people who attend them. In summarizing the accomplishments of the Division of Educational Institutions, I wish to quote Dr. H. W. McPherson, the executive secretary: "The reports of our departments are relatively very brief when compared with the work done."

The Division of the Local Church specializes in promoting Christian education through our schools in local churches, which have a total enrollment of nearly five and a half million persons. It has been computed that approximately two million seven hundred thousand persons are in attendance on an average Sunday. In other

words, we reach every Sunday in our church schools as many students as there are in all the colleges and universities of the United States. Such a fact makes us realize that our responsibility as a General Board of Education is one which requires serious attention, absolute devotion and excellent judgment. In addition to all the children, young people and adults whom our churches teach, there are millions of others who ought to be reached.

From Minus To Plus

It is especially heartening to read these words from the pen of Dr. John Q. Schisler, the executive secretary of the Division of the Local Church: "Four years ago minus signs predominated. This year plus signs predominate concerning the church school." There has been a twelve per cent increase in the church school enrollment in the first three years of the Crusade. During the same period there has been a six per cent increase in the church membership. The average attendance at the Sunday school has increased fourteen per cent during those three years. These are remarkable gains, the largest made by any denomination in America within the last twenty-five years. Of the one million persons who joined The Methodist Church during the Year of Evangelism more than fifty per cent came from the church school. During the last eight years the church school offerings to World Service have increased from approximately one million dollars to nearly two million three hundred thousand dollars.

There are now more than twelve thousand vacation church schools with a total enrollment of about six hundred and fifty thousand children. Through Vacation Church School Extension Service, ninety-eight field workers reach two hundred eighty-eight communities in one year. Church School Extension Service has provided training for more than one hundred young women, who have served on almost a subsistence basis in rural areas for a period of nine months each. When one knows that more than eleven million children were born in the United States during the period of 1943-1946 and that the estimated population of children under nine years of age is more than twenty-five million, he realizes that greater victories must be achieved in the children's department of our church schools henceforth.

One of the outstanding events of the past year was the Cleveland Youth Conference, at which there were ninety-six hundred young people and twelve hundred adult leaders. It was the largest and most significant youth conference in Methodism in over forty years. It probably was the most representative youth assembly ever held in Methodism, inasmuch as every annual conference and nearly one-third of the twenty-one charges of The Methodist Church were represented by one or more delegates. The echoes of this inspiring conference are still being heard throughout our nation.

More than seven hundred summer institutes, camps, assemblies and conferences were held this past summer under the auspices of the Methodist Youth Fellowship. During the year eighty-seven caravan teams, comprising three hundred forty-eight youth and eighty-nine adult counselors, served in fifty-five annual conferences a reached a total of thirty-six thousand seven hundred peo in eighteen hundred twenty-seven churches. During t last quadrennium the Methodist Youth Fund more th doubled in annual receipts, the last figure being two hu dred and sixty-six thousand seven hundred and eight d lars. The challenge before us is that there are millions youth still to be won by some Christian church.

Methodism is beginning to organize its young adu In one summer eighty-two conference-wide meetings young adults were conducted. It is estimated that th are now more than twelve hundred sub-district you adult fellowships. Units in the local churches are spri ing up everywhere.

In leadership education approximately two hundr courses have been developed in the first and second ser curriculum. More than one hundred thousand persons rolled in these courses in 1947. Seven thousand individu hold instructors' certificates and are available for serv in schools. The average number of leadership schools ea year is around fourteen hundred.

During the past quadrennium an educational progr was developed in co-operation with the ten theologi seminaries of The Methodist Church.

Expert advice has been given to thirty-four annual c ferences in the selection, development or improvement forty-six camp sites.

The Division of the Local Church attempts to meet obligation to American homes through the departme the Christian family. During the spring quarter of subscriptions to *The Christian Home,* a monthly ma zine issued by the department, passed the one hund thousand mark.

Through the department of audio-visual educat many modern materials, such as slides, film and reco have been produced and distributed and many lead have been trained to use such materials. Genuine supp and co-operation are also extended to the Protestant F Association by representatives of our board.

Considerable help is granted by the Division of t Local Church to annual conference boards of educatio Field work and office work maintain close ties betwe local churches and our central offices at Nashville, Te nessee.

Through the editorial division of the General Board Education, working in co-operation with the curriculu committee, the General Board of Education provides curriculum materials necessary for carrying on its wo The editor of church school publications is responsible f the preparation of all curriculum materials authorized f use in the program of Christian education. The circu tion of this literature is a joint responsibility of the Boa of Education and the Board of Publication. The Board Education gives final approval of all materials used church schools, young people's societies, training scho and all other agencies related in any way to the work the Board of Education.

Dr. C. A. Bowen, the editor of church school publi

. has announced that the annual circulation of our h school literature is about six million copies. There now thirty-two regular publications. The two hun- and twenty-five millionth copy of church school dicals published since Methodist unification was de- d by the editor to the publishing agents of The Meth- Church in February 1947. It is an interesting fact hirty denominations purchase for use in their peri- ls materials created in our editorial offices.

e main objective of the Editorial Division is to pro- essential information about the Bible and the Chris- religion. It is also noteworthy that in our publica- our writers take a definite stand on such moral and issues as temperance, economic justice, world peace olitical and religious freedom.

e General Board of Education cheerfully co-operates he other boards and commissions of The Methodist ch and helps to further every great cause such as Crusade For Christ" and "The Advance for Christ His Church." Marching together we achieve our valu- ictories.

board is also in close relationship to the Interna- Council of Religious Education and is represented e Joint Committee on Religious Education in For- Fields. In all efforts to promote Christian missions o foster inter-denominational harmony our board is nent and active. Whenever there is a national or ational issue which calls for an expression of Chris- onviction, our board usually utters a statement, be- we are Christian teachers with a passion to denounce od and evil and to exalt truth and goodness.

General Board of Education works through its xecutive secretaries and their staffs, its treasurer, its livisions, its executive committee, its standing com- s, its special committees, its joint committees, its ed- nal institutions, the annual conference boards of ed- n and executive secretaries and the personnel of the hurches. Special credit is due the consecrated and t executive secretaries and their staffs who bear the urdens of administration. In one year they have uted more than twenty-two hundred days of field to the various conferences of our great church, in n to the thousands of days of service in their of- Vithout their astute leadership many of our gains cesses in the church during the past quadrennium not have been possible. But the General Board of ion is a great organization in which many efforts tinually exerted by and through hosts of people purpose of providing a Christian philosophy for ikind to enjoy and demonstrate in daily living.

ation can never save the world. Our only hope is stian education. The apostle Paul has given to man- e only formula which is sufficient to eradicate the society, "Let this mind be in you which was also st Jesus." As educators and churchmen our work ease His ideas and His spirit that light may dispel kness and that faith may overcome fear. May God ll to this end.

He Took It Upon Himself

(Continued from page 1089)

level. She saw old people, wistful, helpless, hopeless; and she reached out and took them all on her own great heart. It is one of the significant things about the human heart that the more people you take on it, the bigger it becomes. But, my friends, there is nothing magical or mysterious about it. For Jane Addams, "somebody ought," became "I ought."

Dare we stop there? Not quite, not quite! For there is eternity in this thought as well as time. "In the beginning, God." Then what? God created a world; did it because it was necessary to his very being; and he saw it was good. Then what? God took it upon himself to create light; clean, pure, wholesome light, and he said, "That's good." Then what? God took it upon himself to put beauty into the world. He put shades of pink and orchid into the sky at sunset time; he put fragrance into the hearts of flowers and songs into the throats of birds; he threw a rainbow over the shoulders of the retreating storm. Did he stop there? No; God was lonely, so he took yet another step. He put people into the world; living souls — men, women, little children. And with them there came need — smiles mingled with tears, shadows playing in the light.

Did he stop there? No, God looked down upon the drama of life that he had created. He saw the need. He saw it so vividly that he took it upon himself to reveal himself as he really is; to push aside the veil from his face so that thereafter men might look up and say not simply God, Creator, King, Judge, but, "Our Father who are in Heaven," He took it upon himself to reveal himself in His Son, Jesus, the symbols of whose life are three: a lowly manger, a self-invited cross, and an open grave.

Bishop Edwin Hughes tells of taking a walk with a little child one evening during the troubled, hectic days of the First World War. All at once the child stopped, its attention captured by a brilliant evening star. It was silent for a long time, then said, "Do you know, Mr. Hughes, God must have had a son in this war; there's a service star in his window."

Yes, a service star for One who took it upon himself to become a servant that you and I might learn the mighty secret of eternity itself.

God is forever asking, "Whom shall I send?" *Someone* must forever answer, "Here am I; send me."

O GENEROUS GOD!

Mary Dickerson Bangham

O Generous God, who lets our own hot tears
Help wash away sin;
Who grants our own shamed fevers leave to burn
Out dross;
Who shares with us the joyful thrill of finding self,
Through loss!

O Generous God, who places on our shoulders,
Even on ours,
A . . . . *cross!*

Parson Looks At Labor

Clair M. Cook

A series of studies now being published as the fruit of two years of investigation by a staff of 29 experts bears an arresting title — one which tempts at first glance the speculation that it must be a misprint. For, as Clinton S. Golden said in 1946 before a meeting of the National Planning Association, we have had government inquiries "every seven or eight years since 1876" concerning "the causes of industrial conflict and strife." But heretofore there has been no systematic study of "how much peace there is and what makes peace" in labor relations.

That is now being remedied by the positive approach in the fifteen studies to make up the series published by the N.P.A. under Dr. Golden's direction. Their general title indicates their revolutionary approach to industrial relations: "Causes of Industrial Peace in Collective Bargaining." The first report, published in September and written by Dr. Clark Kerr and Roger Randall of the Institute of Industrial Relations of the University of California, analyzes fourteen years of strike-free labor-management peace in the Pacific Coast pulp and paper industry. The three-state bargaining unit selected includes 18 employers, headed by Crown Zellerbach Corporation, and two A.F.L. unions — the International Brotherhood of Pulp, Sulphite, and Paper Mill Workers and the International Brotherhood of Paper Makers. The second report, just published, considers the Libbey-Owens-Ford Glass Company, which with Pittsburgh Plate Glass comprises "Big Glass," and the C.I.O. Glass, Ceramic, and Silica Sand Workers. Forthcoming reports, announced for publication in the next few months, will deal with steel, chemical, aircraft, men's clothing, food, and textile industries.

The new study does not parallel the first, in that union-management relations have not remained entirely strike-free. In 1936 the company tried to help its strike-bound rival, Pittsburgh, by filling its orders. The L. O. F. union refused to act as strike-breakers and walked out. Subsequent relations have been increasingly good; since 1941 the company has urged membership in the union. One demand conceded at the end of the strike was for joint bargaining by the two companies, a situation which does parallel the first study. In both cases the N.P.A. report credits this joint bargaining with being a factor in stability of relations. It will be interesting to note if future reports tend to confirm what many unions and not a few companies have claimed from experience — that industry-side bargaining is a factor definitely favorable to good relationships between the contracting parties.

The National Planning Association is surely to be commended for making such a comprehensive attempt to develop a positive approach to labor relations. If the studies can determine a pattern, repeated consistently, of elements involved in the construction of labor peace, then — assuming willingness to put knowledge to good use — unions and managements should be able to expand the industrial peace of the nation immensely.

A Layman Answers

(Continued from page 1082)

ful. This was fine, so far as it went. It is high time that, by action in agreement with her words, she acquit herself of the charge of cowardice and hypocrisy. Since war is sin, let her refuse point-blank to endorse preparation for it, and let her back up unreservedly every young man who has Christian manliness enough to resist the draft; and let her say in no uncertain tones: "Be it known to you, O militarists and imperialists, that we will not serve your gods, nor worship the golden image that you have set up." Our civilization might yet be rescued from the doom which now hangs darkly over us, if a majority of "those who profess and call themselves Christians" would boldly declare, like those of old, "We must obey God, rather than men," and let resolute action follow the declaration.

Our David is not alone in confronting this modern Goliath. Many of us, who mean to be patriots and Christians, will support him to the limit by civil disobedience to this fateful and evil law.

WILLIAM GOODWIN AURELIO,
Boston University.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

Several important magazines were caught by the surprising election of President Truman, and among this embarrassed number was the *Christian Century*. The *Christian Century* is one of the most dependable journals published in America, but with regard to the election it was just as wrong as other magazines, polls and predictions.

However, it is worth something to take a look at the editorial which took the election of Mr. Dewey for granted. Strangely enough — or maybe, not so strange! — is the fact that it is a discussion of atomic control. It goes back to the speech made by Mr. Dewey at Phoenix, Arizona. It was in Phoenix that Mr. Dewey raised the question of whether atomic energy shall be developed by private enterprise or by agencies of the government.

According to the editorial, the Phoenix speech did not clearly state the position of Governor Dewey with regard to this problem, but it was of measured importance, the editorial believes, that the problem was raised during the campaign. This is considered true because a solution of this problem will determine, in a large degree, the policy of the United States government toward international solutions of atomic control.

The editorial concludes that Mr. Dewey must have been considering certain changes in the present policy of atomic control in the United States, and it called upon him to make an immediate statement which would clarify the implied suggestions made at Phoenix.

Although the editorial in the *Christian Century* was written upon the assumption that the election was as much as won by Governor Dewey — and it is proved in error by this time — nonetheless, both the defeated candidate and the *Christian Century* have provided a service to America in that they have raised before us an unsolved problem which should be solved without delay.

—

During the period of excitement following the surprise election, it was quite natural that some of the minor issues would be forgotten. Perhaps we should run back over the news to see how the vote ran on issues which had been of interest to the churches.

—

Down in Baltimore, Maryland there were five issues which had drawn support or opposition of the churches, and in each of the five cases there was a rather solid difference of opinion according to whether one was a Roman Catholic or a Protestant.

A Protestant supported measure to exclude parochial school students from using public school busses was passed in Calvert County.

In Dorchester County the Roman Catholics supported repeal of local option and they won their case.

Games of chance for charity, supported by the Catholics of Anne Arundel County, came legal over Protestant opposition.

Protestants had worked for prohibition of bowling alley operation on Sundays, and they won their case in Carroll County.

Both Protestants and Roman Catholics voted to make it illegal to loiter around public places in quest of wedding business. The bill was passed by a whopping majority, and was aimed at the "wedding mill" which has operated at Elkton, Maryland.

So went the political stream here and there.

--

The current issue of the *Atlantic Monthly* carries an article by Agnes E. Meyer entitled, "The School, the State and the Church." Many people who have wished for an impartial statement on this subject of controversy might find this article to be of real value.

Mrs. Meyer is the wife of Mr. Eugene Meyer, the publisher of the *Washington Post*. There is little comfort in this article for Protestants who blame the Roman Catholic Church for its interest in the public schools for Mrs. Meyer claims that the Protestants were the ones who first began the weekday religious education programs.

n the other hand, there is little comfort the Roman Catholic who might feel that public schools are purely secular and out much, in any, religious spirit.

he author of this article goes down the dle of the issue without much regard for t organized religious groups may say or k. The general conclusion of her article the effect that secular education has a tity all its own; and this sanctity is con- ed to be the fact that our educational m has been non-sectarian, with religious rance and respect as its basic virtue.

eanwhile, the state of Illinois — where McCollum case originated and ultimately red a Supreme Court prohibition of re- us classes in the school buildings — is lering a speech by Charles H. Thomp- of the Illinois Supreme Court. Justice mpson told the Catholic Press Associa- which was meeting in Springfield, that constitution of the United States as well at of Illinois, does not prohibit religious es within the school buildings. When Illinois court first heard the McCollum it ruled that it was perfectly legal for chools of Illinois to hold religious classes e schools. Then, as everyone knows, United States Supreme Court over-ruled Supreme Court of Illinois and that was — the schools of Illinois abandoned re- us instruction in the schools.

wever, the Illinois Justice still holds to ormer opinion that religious classes in chools are legal so long as they are not ulsory. It may be that one of these the Federal Supreme Court will have er decision to render.

th this in mind it is of interest to note the International Council of Religious ation has come forward with a new ent of policy with regard to religion in chools.

s seven point policy still sticks to the of holding religious classes during the and it points a finger of judgment at ommunity which devotes so much and money to education in everything eligion. It then presents its intention ging a campaign to secure some por- f the time of the child for the purposes ching religion.

s new policy may be striking at the real of the issue. All church people, and s, are aware of the fact that the pub- ool system requires the best hours of y and the best days of the week for gram. Religion has been alloted the ds of the day and a few minutes on morning. The question may become , "How about one weekday for re- "

United Nations has before it a resolu- hich calls for equal rights of men and in divorce as well as in marriage. m debate centered around the ques- tion of divorce as the Social, Humanitarian and Cultural Committee of the U.N. sought to agree on a statement. There was general agreement that men and women should have equal rights in marriage, but to make an explicit mention of the rights of divorce was opposed by some delegates. In the end, however, it was passed.

The opening phrase of the first declaration sounds rather innocent at first — here it is: "Without any limitation due to race, nationality, or religion, men and women of full age have a right to marry . . . ."

That phrase was introduced by Mexico, but it had a rough time of it and fifteen nations were against its inclusion. Among those in opposition were the United States, Great Britain, Canada and the Netherlands. Why did they oppose it? The answer is that it is a resolution which denounces any law which would prevent mixed marriages, and there are some sections of the world where there are very strict legal controls in this regard.

—

The so-called "Red Dean" of Canterbury Cathedral, the Rev. Dr. Hewlett Johnson, is the object of discussion in New York, Hollywood and Montreal.

As you will recall, Dean Johnson was denied permission to visit this country under auspices of the Council for Soviet-American Friendship. He is permitted, however, to enter the country under a different sponsorship.

In Montreal, the Dean of Canterbury also stirred up quite a furor, not because he had said anything, but simply because the Church of England in Canada said that it was not sponsoring his appearance there.

Through all the excitement the Anglican churches have insisted that they uphold the right of the Dean of Canterbury to speak his mind and to conduct services in the churches — but as for sponsoring his tour of Canada and the United States — the church will have none of it, at least officially.

In a conversation with a high ranking prelate of the Protestant Episcopal Church the other day we were told that the average American cannot understand the feeling of the Anglican Church with respect to freedom of speech. This churchman said that the clergy of the church were accorded absolute freedom to take any position with regard to doctrine, political theory or whatnot, but that the church was also absolutely free to repudiate the position taken — without casting any reflection upon the right of the clergy to remain in good standing within the church.

—

Patriarch Athenagoras, the churchman who gave up his American citizenship in order to become the head of the Eastern Orthodox Catholic Church, will be enthroned at Istanbul sometime before Christmas.

Athenagoras declined to make any comment on the question of whether the Moscow Patriarch is attempting to secure the prestige which has belonged to Istanbul throughout the centuries. However, all indications point toward the need for a solution of the obvious competition for power which is now in process within the Eastern Orthodox Church. There are six countries within the Soviet influence whose church leaders may have to decide whether they will recognize Moscow or Istanbul as the head of the church. The fact that one of these countries, Serbia, has already sent congratulations to Istanbul does not count heavily. No doubt there will be at least a surface congratulation all the way around.

There is one speculation which is worth something, although it has, as yet, no ground in fact. The Soviet Union might induce the Patriarch of Moscow to end his efforts to make Moscow the head of the Eastern Orthodox Church. By thus supporting the Patriarch of Istanbul, the Soviet Union could establish a bridgehead of friendship in Turkey — which is precisely what the United States has already done through supporting the election of the prelate to be enthroned.

If this takes place — and it is only speculative — it would find the Soviet Union and the United States in agreement on at least one thing.

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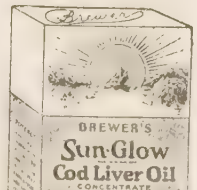

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Greek Protestant Sentenced

Athens (RNS) — A member of the Free Evangelical Church, Elias Paraskevopoulos, was sentenced to three and a half months' imprisonment and a heavy fine by the Court of Amalias, on a charge of proselytizing "by illegal methods." The court accused Paraskevopoulos of giving a band of gypsies clothing sent by an American Christian organization in an attempt to convert them to Protestantism. Paraskevopoulos has appealed the sentence and has been set free pending a decision by a higher court.

On A Wide Circuit

W. W. Reid

"I Regret"

"I regret that we Christians in Japan were not strong enough to prevent the military leaders from engaging in war."

The man who is electrifying American audiences with this statement is a quiet, soft-spoken Japanese Christian educator — Dr. Takuo Matsumoto. He says it without passion, without hate, without fear. But it is when one knows something of the story of Dr. Matsumoto that the significance of his remark stabs the hearer awake.

Takuo Matsumoto, graduate of Ohio Wesleyan University, and a recognized educational administrator of his native land, was principal of the Methodist Girls School in Hiroshima when the atomic bomb fell in 1945. Within a few seconds of its fall, 350 of the girls of his school lay dead; 144 girls lost their mothers; 149 lost brothers, sisters, and other family members. Mrs. Matsumoto was killed in the ensuing panic. Dr. Matsumoto himself was so seriously burned that he was hospitalized over a year and his life often despaired of.

The atom bomb came from the land that had given Dr. Matsumoto his education; from the land that had sent to his land the first missionaries to preach the gospel of love. The decision to drop it upon homes and schools, women and children, in Hiroshima had been made by men who have stood at Christian altars and dedicated themselves to following the Prince of Peace, to following Him who prayed forgiveness for his persecutors, to following Him who regarded human personality as the most sacred thing on earth. The decision was made by men whose fathers and brothers had taught Dr. Matsumoto to follow the Christ they, too, professed.

But there was neither hate, nor taunt, nor desire for vengeance in Dr. Matsumoto's words or manner. (He is rebuilding the school and it now has 1600 pupils.) *"I regret that we Christians in Japan were not strong enough. . . ."*

And what of us — "Christians of the West" — who were taught this gospel centuries before Japan's doors were open to it. Have we no "regrets" at our weakness, as professing Christians, in preventing such a catastrophe from winging to its destruction from our hands? For one, I am ready to bow before the Christian spirit of Takuo Matsumoto and ask his forgiveness for my failure and the failure of my generation and land to live up to the Christian way we profess.

I regret (what a weak word that is in our case!) that we people who have known and held Christian truth these long centuries have not been strong enough to abolish war, and to prevent God's new disclosures to man from being used for man's destruction.

I regret that we Christians of the west have not been strong enough to resolve the greeds, and the hates, and the misunderstandings that bring about contortions that drive brother to seek the life of brother.

I regret that we Christians of the west have not been strong enough to keep our military and our civil leaders from decisions to let loose diabolical forces upon innocent people, and to hurl the world into an era of fear, and dread, and hoplessness.

I regret that we Christians of the west have not been able to engrave upon men's hearts and minds that oldest of truths of human relations — that "he who takes up sword shall perish by the sword."

Bishop Tissoyo

Probably not even its owner would be quick to answer, were someone to call out "Tissoyo," but that is the name given Bishop W. Angie Smith of Oklahoma City, as part of a formal ceremony of adoption into the Comanche tribe recently.

The honor was paid the bishop during the recent Indian Mission Conference at Idabel, Oklahoma. The name means "Dependable." The chief presented Bishop Smith with a handmade Indian flute for his growing collection of Indian art and handicraft.

Getting a Kick Out Of Life

William L. Stidger

Kipling started something many years ago when he wrote his poem about "A rag, and a bone and a hank of hair," indicating the type of a woman who makes a fool out of a man. A woman immediately wrote an answer which ran something like this: "A nag and a bore and a tank of air." However it remained for Miss Anonymous to say it perfectly: "For every woman who makes a fool out of a man, there's another who makes a man out of a fool."

No man in my particular profession lives long, until he discovers (especially if he is a teacher of preachers-to-be) that the one single, prime, essential ingredient of a successful minister is that of having selected a good wife. I have seen more mediocre men made into good ministers by strong women than all the theological schools have been able to do. I have seen silly, sentimental, sophomoric boys, literally turned into self-respecting and respected ministers by good, true, strong women. We may laugh, joke, and kid all we please about "A rag, and a bone and a hank of hair," and about "Woman who makes a fool out of a ma but the balance is all on the other side.

Even Lincoln's shrew of a wife forced h to do his best; and Lincoln authorities ad that if he had not had that type of a wi his natural inclination was to be and rem a rather lethargic, easy-going, content small-town lawyer the rest of his life. M men who read this, if they are honest, w admit that their wives have played a do inant part in whatever success they have h and most will admit that rather than havi made a fool out of us, they have made man out of a fool.

They Lost

Students of Green Mountain Junior C lege, at Poultney, Vermont, representing states and every variety of political pref ence, "lost the election" during the pre dential balloting. In a campus straw vote National Election Day, the hundreds Green Mountain young women stude chose Dewey by an 88 per cent of the stude ballots. President Truman got only nine Socialist Norman Thomas won two ba and Henry Wallace got only a single vo

The voting on four subjects of a hypoth cal referendum printed on the student b was, however, neither so decisive nor so to interpret. Queried as to whether they Vermont residents and independent v would vote Democratic in this rock-ri Republican section solely to encourage two-party system in the Green Mount State, the students voted eight to one they would not be so zealous for the bi- idea at the expense of their partisanship a ratio vote of five to one, the stu favored Federal Aid to Education, an the ballot had no provision for explaining negative vote, the reasons of the dissents remain as mysterious as many other thi college students do. The proposal of strengthening the United Nations organi tion as to make it a real world governm won by a ratio of two and one-half to o A query as to national ownership of natio resources, such as oil and forests, was "c feated" by a two-to-one count. However, fe er than one per cent of the students voti failed to indicate some choice of candida or ideas on the referendum, attesting a "v turn-out" likely to bring envy to all campai managers.

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s. Booth To Edit ica Advocate

ie Africa Central Conference, at its re- session in Old Umtali, Southern Rho-, elected Mrs. Esma Rideout Booth, wife ie bishop of the area, as editor of the *a Christian Advocate.* The Board of ications of the Central Conference is ing with the new editor to enlarge the *ocate* and to improve it by the addition everal new features. Increased circula- will make some of these changes pos-

The *Africa Christian Advocate,* under Booth's direction, will give a voice to rowing church in Africa and will seek terpret to the church overseas the amaz- ind challenging events taking place in a so rapidly these days.

e Rev. Charles E. Fuller of Mrewa, ern Rhodesia, was elected associate edi- ogether with an editorial board consist- of Mrs. Eunice Dodge, Angola; Mrs. Rea, Mozambique; Miss Lorena Kelly, al Congo; the Rev. Maurice Persons, ern Congo; and Miss Edith Parks, Rho-

The Rev. Josef Persson, of Johannes- is president of the Board of Publica- which is the publisher of the *Advocate.* s. Booth is well-known as the author of nber of children's books on Africa, and ontributor to the religious press.

Homemaker's Corner

Harry A. Burnham

I Can Afford It.

udget expert, in a recent talk to a group nemakers, made the startling assertion ost people can afford what they really There were frowns and head-shakes audience, but the lecturer continued ing some examples gathered from fami- e had been asked to assist. Here are a them, with, of course, fictitious names:

Bates family live on the same street he Browns and the Smiths. All three s have three children, and necessarily at the same stores, so the problems omewhat similar. But two of the fami- nnot understand how the Bates family n and run an automibile while their s will not allow of any such "luxury."

Bates family envies the Browns who piano and several musical instruments tend the best concerts and operas. on earth do they do it?" query the

and Mrs. Smith own their home and r extra money goes into improvements house and landscaping the grounds. hers wish they could "have a nice oo."

In't take the budget expert long to hese people why it was that their would not stretch to cover all the e things for every family. She quoted them the old truism; "You pays your money, and you takes your choice."

Every family on that street, and on every street, is traveling the road which they believe leads to their greatest satisfaction.

The lecturer left her audience with a fine Thanksgiving thought: "Stop saying 'If I could afford it,' and begin to say, 'When I can afford it.' That thought, consistently held, will lead to great achievements."

It is important, in this expert's opinion, that every family knows its own standards and realize that everyone else has just as definite standards, but that they may be quite different, and, in our personal opinion, "queer." If we consistently maintain our own standards, and allow others to do the same, without criticism or envy, we will be able to live by our own budget, financial and spiritual.

Will Continue The Fight

The Planned Parenthood League of Massachusetts today issued the following statement through its president, Mrs. Walter E. Campbell:

"All great battles for human freedom have been won through repeated efforts, step by step. We in Massachusetts have taken a big step forward this time, even in defeat. The medical rights and human rights which were implicit in Question 4 are now clearer to a much greater number than ever before.

"We are confident that it will not be long before this merciless law is amended, for Massachusetts cannot fail to demand the same skilled medical advice for its mothers that is available in 46 other states; family life is too sacred to let anything stand in the way of its highest fulfillment. Massachusetts citizens have too much respect for the wisdom of the medical profession to allow our doctors to remain shackled. They care too deeply about democratic principles to allow them to fall victim indefinitely to obscurantism and unreason.

"The thousands of workers all over the state who worked so tirelessly for victory are not discouraged, for they have achieved one of the most widespread educational campaigns ever known in the state. The many kinds of support from groups and individuals, and the editorial support of many of the state's leading newspapers, all indicate that the concern for religious freedom has an intensity which will be sustained. A firm foundation has been built upon which we shall unite in our continuing fight to implement the civil right of every individual and every religious group to follow the dictates of their own consciences. The next step will bring victory."

New Chapel At Yale

The first chapel in a Yale University residential college was dedicated on Nov. 8th in Branford College, New Haven, Conn.

Noted religious leaders and Yale officials attended the dedication ceremony. The Rev. Henry Sloane Coffin, president emeritus of Union Theological Seminary in New York City and a retired member of the Yale Corporation, delivered the dedication address. The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and a fellow of the Yale Corporation, delivered the prayer and benediction. The Rev. Sidney Lovett, Yale University chaplain, read the litany of dedication.

President Charles Seymour, the deans, masters and other Yale faculty were present. The Dwight Memorial Chapel Choir provided the music.

The Branford Chapel is in the Memorial Room at the base of the Harkness Tower. It will be open from 8 a. m. until midnight every day as a place where any students in Yale may meditate. The chapel will also be used by recognized religious leaders at Yale for small, corporate worship services. In addition, it will be available to past, present and future members of Branford College for private religious services, such as weddings and baptisms.

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The Funeral Fee Is An Opportunity

Robert W. Youngs

Minister of First Presbyterian Church, Watertown, New York

Several months ago, the ministers of a mid-western city criticized the undertaking business for the high cost of funerals. Whereupon, the morticians retaliated with an insinuation that ministers, eagerly expecting honoraria when they officiate at funerals, were themselves profiteers. The controversy which has attracted considerable attention in the press, is causing many conscientious ministers to examine the problem of funeral fees.

The funeral fee has always seemed an enigma to me. Perhaps I am oversensitive, stressing too much the significance of "the root of all evil." At any rate when a funeral fee has been handed to me, I have found myself tempted by the Scylla of economic necessity to accept it and at the same time urged by the Charybdis of an irritated conscience to refuse it in the name of selfless service.

Many experienced and devout ministers have advised me regarding this problem. Only five with whom I have talked claimed to have refused the fee in every instance. Some confessed that except in cases of close friendship or extreme poverty, they have generally accepted it. Others said that they received it lest the family feel that it is the recipient of ministerial charity. A few admitted that they have an arrangement with the undertaker that he is to include their fee among the funeral expenses. The rest, evidently basing their opinions upon the assumption that families do not offer this honorarium unless they can afford it, said that they have always accepted it as a Godsend.

Indeed, one of these good brothers explained that since such compensations have usually come at financially critical periods in his economic life, he has accepted them as a conclusive demonstration of God's providence. This does seem exceedingly kind of God if we think exclusively in terms of the clergy. Of course, it also seems a little unfair of God when we consider the poor parishioners who are called to give their lives at the times of their minister's financial need!

Little Thought

Nearly all of the ministers with whom I consulted agreed that they had never given the matter much thought. They had simply regarded the funeral fee as a fortunate means of supplementing their own incomes as well as the customary way for a family of one whom they have buried to show its appreciation for the religious services rendered.

It is easy to understand how much a bereaved family may wish to show its gratitude for the kindness and consolation which the minister gives. Still, are such times of great expense and even greater sorrow suitable occasions for those in distress to bestow a bonus upon their minister? To be sure, most minister's incomes are hopelessly insufficient to pay for the kind of life which ministers are required to live, but a bonus under such conditions is an unsatisfying increment. Will not serious contemplation at last require us to reject this practice of receiving funeral fees though it has seemed so acceptable to many?

This custom certainly professionalizes the ministerial office in the minds of many of our people. Jesus suggested the non-professional quality of the ministry when He said, *The Son of man came not to be ministered unto, but to minister.* A clergyman who accepts funeral honoraria suffers in contrast with the people of the parish who, neither wearing the cloth of service nor allowing themselves to be maintained for the cause of service, give *freely* when death knocks at their neighbor's door. If the parishioners receive no recompense for sending flowers, messages of sympathy, cooked meals, and other tokens of consolation, they are truly non-professional ministers. But if the ordained feeders and overseers of the flock allow themselves to be formally paid for reading God's Word and making prayers for those in distress, they are inviting the rebuke which Milton in "Lycidas" hurls at the bishop and pastors, "Blind mouthes."

"From Worldly Cares"

Certainly the church in its call to ministers is careful to relate pastors and congregations in as non-professional contracts as possible. The call in many denominations does not agree to pay the minister a salary in the sense that he will receive a dollar for each dollar's value of work which he is expected to perform. For example, the call in a Presbyterian church reads, "And that you may be free from worldly cares and avocations, we promise and oblige ourselves to pay. . . ." In other words, the congregation agrees to maintain its minister according to the standards of life which it wishes him to live, in order that he may serve the spiritual needs to the parish to the best of his ability. In case the minister is not free from worldly cares and avocations (and many ministers are not), he should seek economic justice through the board of trustees, not through a family that is stricken with grief.

This custom of accepting funeral fees al makes some suspiciously-minded people mi trust the genuineness of the minister's sym pathy and the sincerity of his service in cas of old age or critical illness when death expected. A minister can do little at suc times without the full confidence of tho whom he is seeking to serve. In spite of h unselfish desire to comfort a dying perso if he is known to accept a funeral fee, th minister will be regarded by some folks i much the same way that lawyers and docto look upon "ambulance chasers." Mark Twai once said, "Every man should so live his li that when he dies, even the undertaker wi be sorry." The minister who chooses to prof in time of death as does the undertaker f reasons of business is exposing his minister office to such good-natured gibes as this. Th effectiveness of the ministry of prayer an cheer depends upon people's confidence th their minister is sincere in his sympathy an genuine in his apparent alacrity to serve.

Alternative

The alternative to receiving a funeral f is not necessarily to refuse it. I have t this method of solving the problem and found it unsatisfactory. Often people been so perplexed at my refusal that the essary explanations have been embarras to me as well as to them. Although the p er families have been very appreciative, have heard so often of others' paying for services that their pride has been pri with the thought that the minister was ing them an object of charity. Many of prosperous members of the congrega wishing on such occasions to maintain independence and to meet their obligat have countered my refusal to receive a fe sending a huge bouquet of flowers to manse. Let it be said that our family is ceedingly fond of flowers, but sometimes ca flower is more necessary to our dinner ta than roses. On such occasions we alw think that we might better have kept the than to have put our independent parishio to the trouble and expense of the florist sh

Is there not a better solution to this enigm — a solution which enhances the purely spi tual quality of the pastoral office, which giv a bereaved family a sense of meeting its o ligations if it so desires, and which adds new significance to the church in time death? One solution might be to establish memorial fund for those at whose funer the minister officiates during his pastora Fees which are paid to him would be plac in this fund with the consent of the don

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sufficient amount has accumulated, ister, following the advice of a com- would purchase a suitable memorial would bear the names of those in memory the fees have been received. fund were established at the beginning storate, enough would accumulate in ge church to buy for that church one al beautiful and much needed me- such as an echo organ, chimes, sound ent, or a stained glass window.

THANK OFFERING

al very religious, practical, and senti- objects can be realized through such orial fund. *First,* the pastor will be the suspicion of professionalism while l families will have an opportunity their gratitude for the comfort of the es and the consolation of the Holy which they will have received. The will have convinced his congregation desires to be a true pastor who serves ove and friendship for his flock. The whom the minister serves in time of will have no sense of shame for not their obligations, for they will have ted to the church which their pastor ts and to which they are devoted. storal relationship will be thus en- with new understanding and affection. *second* place, this fund will give the l an opportunity to make a thank to God through His church. While proper for a minister to profit per- through his people's sorrow, it is fitting for God to receive an offering, fering which will reveal to God that not blamed for death, but rather for His loving-kindness in allowing one to remain upon the earth for so ime and for His assurance in Christ soul of a departed loved one is at h Him.

third place, this fund will provide *Christian* memorial for those who die parish. The average family is satis- have a monument in a cemetery for orial. A cold silent stone marking is a good memorial of a dead body, stian people should have a memorial nore suitably symbolizes the living is kind of a memorial is possible in itual atmosphere of the church. for example, are alive when they a musical message of faith, and they bolize the continued life of the souls in whose memory they have been d. Who will deny that it is good pedagogy to use every opportunity to teach people to think not in terms of a dead body, but in terms of the living soul? This fund will offer a splendid opportunity to emphasize such an attitude regarding those who sleep.

TIE THAT BINDS

Finally, this fund will be a strong chain with which to tie the people securely to the church. Death is the most mysterious of all human experiences. No one understands it. Few people are cynical when confronted by it. It sobers the mind to the point where man will listen intently to the faith of the church. It breaks down the cold crust of pure reason and causes man to accept the hope dictated by practical reason.

What an opportunity to tie people to the church is lost in time of death if we allow families of the dead to pay off their funeral piety in the same way that they erase their debt at the undertaker's. The minister who accepts a funeral fee to spend it upon his family is simply closing a business transaction, and "finis" is written upon this special relationship of religion and people. If the minister receives the fee for a memorial fund, the relationship may never end; for no binding debt will be broken, but rather, an investment will be made in the spiritual life of the church. The money through the memorial will become a new manifestation in the church of the living souls of those in whose names it has been established. Bereaved families may go once to the cemetery to bury the dead body; but they will return again and again to the church which will become their shrine, for in it will be their symbolic testimony that the soul lives. True are the words of the Lord Jesus, "Where your treasure is, there your heart shall be also." — Reprinted from *The Presbyterian Tribune.*

Quakers Oppose Conscription

PHILADELPHIA (RNS) — Quakers attending the third annual Philadelphia General Meeting of the Religious Society of Friends here were urged to start preparations for opposing the extension of conscription beyond 1950.

Lloyd Bailey, associate secretary of the legislation committee, told the gathering it was "useless" to work for repeal of conscription, "but we can lay the groundwork to oppose its extension."

He said Friends and other peace churches would oppose any move to raise the present military appropriation or to reintroduce universal military training.

Various speakers appealed to Quakers not to be dominated by a spirit of fear and called on Americans of all creeds "to live without suspicion or prejudice toward any nation."

A report submitted by the Committee on Family Relationships stirred a discussion concerning the need for enlightening Quakers on "maintaining harmony in the home" and on "educating young Friends in preparation for marriage."

Dr. Coe Comes To Boston

The Rev. Dr. Albert Buckner Coe, minister of the First Congregational Church of Oak Park, Ill., since 1930, has been called to be the president of the Massachusetts Congregational Conference and Missionary Society, effective Feb. 1st. The conference represents nearly 700 Congregational churches in Mass.

He will succeed the Rev. Dr. Ralph H. Timberlake, who has been president since 1934.

The announcement was made by the Rev. Dr. Walter A. Morgan, minister of the Chestnut Street Congregational Church of Worcester, who is chairman of the board of trustees of the conference.

Dr. Coe began his ministry in the Broadway Winter Hill Congregational Church in Somerville in 1922 after graduation from the Yale Divinity School. From there he went, in 1925, to be minister of the Second Congregational Church, Waterbury, Ct. In 1930, he went to the Oak Park Church, which has 2200 members.

Dr. Coe is a trustee of Berea College in Kentucky; president of the Church Federation of Greater Chicago, an honorary post; chairman of the Congregational committee on war victims and reconstruction; and a member of the Federal Council Commission on a Just and Durable Peace.

He has written for *Christian Century* publications and religious journals. He is also the author of "Born for Victory."

In 1945-46, he and Mrs. Coe spent nine months traveling in India and the Near East, inspecting missionary work for the American Board of Foreign Missions. During the past summer, he was a delegate from the Congregational Churches to the World Council meeting at Amsterdam. He also visited Czechoslovakia, Poland, and Germany.

His wife, Katherine Chalmers Coe, graduated from Wellesley College. They have two sons in the Congregational ministry. They are the Rev. Chalmers Coe, minister of the First Congregational Church at Amherst, Mass., and the Rev. Buckner Coe, minister of the First Congregational Church at Zanesville, Ohio. Their daughter, Ansley Coe, graduated from Wellesley College in the class of 1948 and is now a student at Union Theological Seminary, New York.

The Rev. Dr. Robert Wood Coe of the Leyden Church, Brookline, and the Rev. M. Walker Coe of Bridgewater, are brothers of Dr. Coe. Mrs. Coe is the daughter of Mrs. Andrew Burns Chalmers, formerly of Framingham, now of Newton.

Dr. and Mrs. Timberlake will make their home in Bridgeport, Ct. He was re-elected president last May at the annual meeting of the conference despite his request to be retired and consented to serve until a successor could be found. He has completed nearly 48 years of active ministry.

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400 Years In The Ministry

The Rev. Dr. E. S. Havighurst, ordained 64 years ago, is helping to round out 400 years of combined family ministry. His grandfather, two brothers, two sons and one grandson, a missionary in China, have jointly given nearly four centuries of ministerial service to The Methodist Church.

Dr. Havighurst, one-time president of Baldwin-Wallace College, Berea, Ohio, has held pastorates in Illinois, Iowa, Ohio, Kansas and Missouri. He is currently serving as assistant pastor to his son, the Rev. Dr. Freeman Havighurst, in a church of 1,600 members in Moberly, Mo.

Washington Diary

Samuel W. Irwin

The witches of Halloween have rested their case and the election tides have leveled off. The Russians will stand quiet for a while but the old caldron will boil again. We wonder why we invited Russia into northern Korea and how our army's democracy could not make a better showing in the southern part; why Chiang's imperialism goes on pushing its peasants into hopelessness and to communist collaboration; and why our democracy has to go on again hauling the ponderous feet-draggers. Tomorrow's marvel may be that we suffered so long the tedious Tabers, the Wolcotts and the Thomases, these brakes on enlightenment; and the morrow's pity, for a few unawakened Dixicrats.

Sir Stafford a Pink

While the world seemed embattled like England's one-time Wars of the Roses, the White against the Red, Britain's Sir Stafford Cripps, chancellor of the exchequer, a governor of the International Fund and of the International Bank, stood up as a sort of harmonizing Pink in his address before National Press Club recently. He soun like one saying, "Pink is not duped by ei the select pedigree of the White or the al ing internationalism of the Red. Whe there be pomp and caste and control of White, it shall fail. Whether there be religion and intrigue of the Red, it shall done away." To a questioner who asked the world trend was to capitalism or to cialism, he replied, "I say, to a sensible co bine of the two." His address maintai the color scheme. He gave credit where c He asserted, "From V.E. day we have d everything we could to set out for recov We went without goods to help Europe. we could not have planned for recovery all without the prospect of American a Then declaring that E.R.P. broke the vi of chaos of the Communist, he contin "Of incalculable import to the whole spirit of the world is this co-operation. No attempt was even made in earth to sh with one another the secrets of hopes plans, and we are desperately anxious to terpret words of co-operation into action a world no longer divided by separate ereignties."

Introduced as "Export or Die" Cripp said, "We controlled costs and inflatio kept the cheapest goods and shipped the pensive; we took in 39,000 paid vol workers to help, and settled 400,000 pean D.P.'s." As chancellor of the exch Sir Stafford is in the succession of D Lloyd George, Asquith, Baldwin, all of became prime minister.

Religion, Radio, and the School

As for the radio, the atheists are to too. It sounds bad, but perhaps there so many philosophic atheists down de there are atheists in conduct. And it question whether the now defunct Ha House Committee could have helped by stopping the mouths of either hones flippant agnostics. The Federal Commun tion Commission indicates that its preocc tion is not with the merits of atheism, with freedom of speech alone. The com sion admits that while the adult mind m take care of itself, there is always the da of cultivating a practical atheism in the ture of the child who cannot protect hi from any offensive blare of the radio. Supreme Court may sooner or later find whole matter laid before it. This the F suggests.

Another question, that of religion in schools and free time classes, still stir here, might well be more objectively clar by the court. Just over the Potomac, in fax County, Va., the school board is con ing religious instruction in public sch The state's attorney general regarded as stitutional a program conducted "indep ently of the control, supervision or res sibility of the public schools and provi

Miscellaneous Advertisements

BOOKS WANTED — Five copies of "William Butler, Founder Of Two Missions," and the same number of "Two Empires and a Kingdom, The Life of Mrs. William Butler." Miss Clementina Butler will pay the purchase price for these, if in good condition. Call at The Brunswick, corner of Boylston and Clarendon Sts., Boston, Mass., any day between 9 and 10:30 a. m., or send by mail. These are wanted for our work in India.

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hat no public funds be used." The has been running the past 18 years.

entists in Washington

merican Association for the Advance- Science recently held its centenary e news seems pertinent still since the complaints raised by this schol- up are to cancel out by the re-elec- Mr. Truman as President of the tates in a sort of one man mandate. sociation of the scientists was founded delphia, Sept. 20,1848, Louis Agassiz, , being president, and Asa Gray the with others, and Joseph Henry of , then president of Smithsonian In- unded two years earlier. Possibly the ee on un-British Activities, if they y, had something to do with this merican Association for the Advance- Science program, at least with the ian part. James Smithson, an Eng- nist, and a member of the Royal So- d been disbarred from inheriting the his father, the Duke of Northumber- ough some unfortunate smear about d as a baby. Anyhow when grown, made his well and in 1835 his half dollar fortune came in bequeathed United States of America "to found ington under the name of the Smith- nstitution, an establishment for the and diffusion of knowledge among came in gold sovereigns and was into United States money at the hia mint.

vention discussions there were now references to investigating commit- oyances. Some phrases ran, "Scien- ven by patrioteers. Men with few to measure the matters of science sy lip-service to democratic security, ning others who out on frontiers, sky for signs of the morning. In an on the future Dr. Bock Chisholm, the World Health Organization de- I don't believe men are all losing e have fifty agreements to one dis- t but nobody hears about it." Dr. Shapley, past president of the group, repeatedly to his major theme of nity, and said, "We must make our inst diseases and ignorance rather inst each other." The new presiding mund W. Sinnott of Yale affirmed, ants to be much more than a well ."

the probable total eclipse of the Committee, an era of healthy scien- rch may be anticipated.

bitable Forum

at Franklin Park the Catholic apol- ns up new departures from the de- of controversy. A questioner wants about the Inquisition. He gets as- hat, "Perhaps not more than 1000 demned by the Inquisitors." The urried by to what appeared a safer area to assert, "The Catholic Church has stood loyally and alone against communism while the group of Protestants who visited the Balkans gave communism in Yugoslavia a clean bill of health." Some one corrected, "The churchmen made no statement on communism, only on religious freedom." A co-operative helper was inspired to sustain further the loyalty deposition, "The majority of our army G.I.'s in the war were Catholics." (Perhaps all men are prone to shave a little close to their pet propaganda, but this was too vulnerable to pass.) One protested, declaring the statement to be untrue, and insisted that the speaker retract. He did. A hill preacher once took for his text, "Without controversy great is the mystery of Godliness," and then expounded, "But with controversy how clear it all is." Thus was the forum for the faith.

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You may send one of these fine periodicals to each of your friends by simply filling out the order coupon below, listing on a separate sheet of paper the names of the publications wanted and the persons who are to receive them. Your Publishing House will notify the recipient that you have placed a subscription for them—and each month during the entire year your friends, when they receive their paper or magazine, will be reminded of your gift to them. No other gift, so inexpensively procured, will have greater or longer-lasting value!

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Faithfully yours,

Emory Stevens Bucke, EDITOR

And I'll Bring The One Next To Me!